A Social History of Neighbourhoods:
By Shomit Sirohi

I. 1800s – The First Capitalist Cities in Europe, and America and Neighbourhoods, Apartments and Daily Life

When there was a elementary city with its apartments and even capitalist firms which organised real estate markets, the whole way of life which commenced was laboring and office life oriented. The division between house and field in the agrarian setup to house and office in separate parts of the city, creates separation which loses the organic pre-capitalist unity, towards a separated, alienated and finally even functionalist life spent in the laboring process. It also meant household activities introduced unpaid labour of women who were married to men, and the unit of a household and family then became part of apartment complexes where the quantitative poverty of its initial organisation created a repulsion and antagonistic life. A case in point is Via Marle in Paris, which developed speculative studioised housing and was filled with disputes on buying housing and created newspapers on the matter – " I simply cannot allow you to trespass on my building" is of course the standard American housing plans.

II. 1900s – Modernity and its Crisis of Living

Then of course in the onset of modernity, with trams and trains and active car cultures and even hosipitals, schools and apartment life, there came a point in modernity, which was a cross-roads for Aldo Raine and Jamal Wallace – the life is contingency lived and nothing more. Sociologists record the housing scandals, scams and leftist love for contingency and shifting housing as depicted in the novel Aeshtetics of Resistance, that common housing was the invention of its form – but was lived as toiling depression and was the form of the left – the political form of organisers, while all leftists lived a nomadic life – a simple withdrawal from the excessive alienation and depression developing in cities as such.

III. 1990 – 2025 – Sirohi's experiments on living.

So finally from developing phone conversations to a philosophy of life – Nina – campagna, Alberto Toscano remarks on the beauty and grace of Sirohi and his lovers, that the plan becomes dinners and get-togethers and even utter simplicity and a friendship and love triangle which then is all about imbuing spirituality into what became functionalism in Soviet Union and other Communisms – what this means is that the housing crisis is solved by constant and permanent revolution, this time in one place – which means as psychoanalysts argue – el pueblo unido jemas sera vencido – that the people will coalesce in about 50 plans in his style, which organizes finally cities anew –

Not the alienated functionalism of the past, but a formalist Piisarro housing, Cannes living and finally politival experiments all of which is finally the architectural spot – Sarita Vihar – which resembles a pristine treatment of its ethics and is already being conserved in its sculpture – people meet in this Christian housing with a divine plan – that it becomes a type of Maunpesant housing life or a Latin Quarters. In that long run, of course people meet with laws or with conducts such as reciprocity – camarada, therefore.